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one who appears on the clouds of heaven with the Ancient of Days in Daniel was an angel (p. 73). Had Judaism ever reached the masses in the Roman Empire so that they really had lost faith in paganism (p. 86)? Was not one of the difficulties the early Christian preachers faced just this, that many words and phrases which they understood in one way owing to their Jewish training and use of the Septuagint were understood differently by their gentile hearers (p. 52)?

These questions serve to call attention to the numerous unsettled problems which make this one of the most fascinating fields of New Testament research.

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THE STYLE AND LITERARY METHOD OF LUKE

In this study¹ of the diction of the Third Gospel and of Acts, prepared as a thesis for the degree of Doctor of Philosophy in Harvard University, Professor Cadbury treats the following topics: "The Size of Luke's Vocabulary," "Literary Standard of the Vocabulary," and "The Alleged Medical Language of Luke," adding an excursus, "Medical Terms in Lucian." Luke's vocabulary contains 2,697 words; Paul's, 2,170 (p. 3) or 2,180 (p. 2).

In discussing the second topic Dr. Cadbury classifies Luke's vocabulary from α to ϵ and finds, of the 475 words of the Gospel and Acts considered to be significant, 29 per cent to be common Attic words, 6 per cent to be words used chiefly by one writer before Aristotle, 18 per cent to be words chiefly found in poetry, 42 per cent to be words found in post-classical prose, including Aristotle, and 5 per cent to be words first appearing in Luke.

Under the third topic he takes up the theory advanced by Hobart in 1882 and subsequently widely adopted, that technical medical terms and professional interest appear so abundantly in Luke's writings as to prove that their author was a Greek physician. Postulating that "examples of medical language in an author in order to have their fullest weight should be words that are used elsewhere only or mainly in medical writers," Dr. Cadbury shows that, of the 400 terms cited by Hobart, 80 per cent are found in LXX and 90 per cent in Josephus.

¹ *The Style and Literary Method of Luke. Part I, The Diction of Luke and Acts.* Harvard Theological Studies VI. By Henry J. Cadbury. Cambridge: Harvard University Press, 1919. 72 pages. \$1.25.

As a test case he examines in an excursus a section of Lucian and finds medical terms as frequent there as in Luke. Moreover, he finds Matthew and Mark use a considerable number of medical terms that do not appear in Luke, and in some instances evince more interest in professional detail than does Luke. He concludes, therefore, that "the style of Luke bears no more evidence of medical interest than does the language of other writers who were not physicians."

Though, as Professor Cadbury agrees, it is hardly possible to prove that Luke cannot have been a physician, he has clearly shown that the arguments of Hobart and his followers do not prove that he was one. In so doing he has refuted a theory on which Hobart spent a lifetime and which has been widely accepted for nearly forty years.

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SPIRIT, SOUL, AND FLESH¹

The author of this scholarly monograph, who is the head of the department of New Testament literature and interpretation in the University of Chicago, says that he has not undertaken to write "a history of the psychology and anthropology of the Semites and the Greeks" (p. 5). His purpose is the more modest one of laying "a lexicographical foundation for the interpretation of πνεῦμα, ψυχή, and σάρξ, more especially of πνεῦμα and σάρξ in their relation to one another, in the New Testament" (p. 5). In order to do this, he has made a thorough and careful study of the words for spirit, soul, and flesh in the Old Testament and in Greek writings down to the year 180 of the Christian Era. He begins with Homer and ends with the Hermetic literature. The method employed reminds one of Diels's *Elementum*.

The material collected by Dr. Burton is abundant, but he does not claim that it is exhaustive except in the case of the Old and New Testaments and the Apocrypha. Hebrew, Greek, and Latin passages are given in the original and in translation. The rendering of them is sometimes somewhat free, and in some instances the reviewer would prefer a different translation. For example, he would render the latter part of the well-known Potidaean inscription (p. 30), "having put their souls in the balance, received fame in exchange and glorified their country," rather than "sacrificing their souls [lives?], exchanged them

¹*Spirit, Soul, and Flesh*. By Ernest DeWitt Burton. Chicago: University of Chicago Press, 1918. 214 pages. \$2.00.